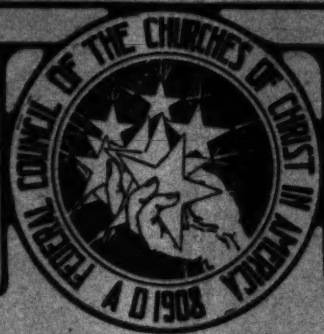


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FEDERAL COUNCIL BULLETIN

Vol. 3 No. 7



July, 1920

"Co-operative Christianity is Undefeatable"

NO sincere and unselfish effort on behalf of fellow-ship among Christ's followers has ever failed! To present to divided Protestantism the vision of a united Christianity facing a common world task is in itself so vital a part of Christ's own message that as an end it alone justifies every wise enterprise of co-operation!"

—From the Declaration of the Committee on Message and Recommendation of the Church and Community Convention.

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

JUL - 8 1920

FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation
and Interchurch Activities*

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Room 612-105 East 22nd Street, New York, N. Y.

Vol. III, No. 7



July, 1920

Business and the Church Face Much the Same Problems

Critics of the church are prone to cite the efficiency of business as a model for the impractical idealists who guide the affairs of religion. As a matter of fact, all phases of human activity are subject to much the same problems and difficulties and just now business men have not a few perplexities. New evidence is constantly coming to hand that the church is keeping pace with such forward tendencies as exist in the so-called secular world. The Church and Community Convention in some respects affords significant parallels to the annual gathering of the Associated Advertising Clubs which met at Indianapolis the week following.

The advertising men held what they characterized as a "brass tacks" convention. Each speaker emphasized advertising as a phase of salesmanship and insisted that every man with an idea, a commodity or a service which was to be imparted to others must be a salesman. The statesman, the minister, the grocer, are all playing the same great game of salesmanship and each must advertise to succeed. One speaker after another upheld the necessity of a carefully directed survey of the field, the customer and the commodity as the *sine qua non* for intelligently directed effort.

There was compelling charm in the evident good-fellowship of the advertising men in their convention. The only rivalry much in evidence was between beribboned delegations from competing cities, each striving for the honor of entertaining the next meeting. Substantial business men proudly displayed badges the size of dinner plates exploiting the respective advantages of Atlanta or of Des Moines as convention cities. The Associated Advertising

Clubs of the World have done much to build up the morale of American business. Their twin watchwords are "Truth" and "Service." It would be hard for the church to improve upon these slogans.

The same desire for constructive progress based on a careful study of the situation at hand characterized the Church and Community Convention. With a practical attitude of seeking to dispel illusions and to get at the facts that must be faced in order to build a workable program for co-operative Christianity in America, the reports of the nine commissions that had been prepared weeks in advance and submitted in proof sheet form to every delegate, were discussed, deleted and amended.

The discussions brought out clearly the points of contrast between Evangelism, Social Service, Religious Education, Missions, International Goodwill and Publicity. Each of these special interests depend on or are involved in propaganda that may be projected along somewhat similar lines, and all, in the last analysis, are broadly educative.

The convention came at a strategic time in the development of the co-operative ideal among American churches. The interest in and concentrated attention to the problems considered by the three hundred leaders from every section of the country as well as the high note of courage and progress sounded in reports and addresses, show that, in spite of some recent discouragements, forward looking Christians in America are determined to work together in solving the problems of our common redemptive task.

J. T. M.

The delegations of friendly visitors to the various European countries, as now constituted, contain a number of names additional to those reported in the last BULLETIN. These are as follows:

Armenia, Mr. C. V. Vickrey, Chairman, Rev. C. C. McGown, President Henry N. MacCracken; *Belgium*, Mr. C. V. Vickrey and Rev. Robert J. MacAlpine; *Bohemia and Czechoslovakia*, Mr. Vickrey, Rev. Samuel Chester, Rev. Henry A. Atkinson, Rev. Jos. Kranek, Rev. W. J. Dobias, Rev. D. E. Lorenz, Rev. V. Pisek, Bishop James Cannon, Jr.; *Bulgaria*, Mr. Vickrey; *Denmark*, Rev. R. H. Miller, Mr. Robert P. Wilder; *England*, Mr. Vickrey, Mr. Wilder, Rev. G. G. Atkins, Dr. MacAlpine; *France*, Mr. Vickrey, Dr. MacAlpine; *Germany*, Dr. Sherwood Eddy; *Greece*, Rev. Newton M. Hall; *Holland*, Mr. Vickrey; *Hungary*, Mr. Vickrey, Dr. Lorenz; *Ireland*, Dr. MacAlpine; *Jugo-Slavia*, Mr. Vickrey; *Norway*, Rev. R. H. Miller, Mr. Wilder, Bishop Cannon; *Poland*, Rev. Henry A. Atkinson; *Roumania*, Mr. Vickrey; *Scotland*, Dr. MacAlpine; *Sweden*, Bishop Cannon; *Switzerland*, Mr. Vickrey, Mr. Wilder, Rev. Samuel H. Chester, Dr. MacAlpine; *Transylvania*, Dr. Chester, Rev. L. Harsanyi.

Bishop Francis McConnell, Rev. Irving P. Metcalf, Rev. S. S. Palmer, Rev. William Carter, Rev. W. E. Lampe and Rev. James H. Franklin, have been appointed as friendly visitors, to countries as yet undesignated. Rev. W. E. Gardner and Rev. W. C. Emhardt, of the Protestant Episcopal Church have also been asked to serve in this capacity.

FEDERAL COUNCIL BULLETIN

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JULY, 1920

No. 7

“Church and Community” Convention at Cleveland an Inspiration to Workers

“Co-operative Christianity is Undefeatable,” the Keynote

THE Church and Community Convention, held at Cleveland, Ohio, June 1 to 3, made evident the progress that has been made by the Federation Movement since the Convention held in Pittsburgh in 1917. It was also an inspiring prophesy of the progress that will be made during the coming years. “Co-operative work,” declared Fred B. Smith in opening the first session, “is winning its way in the world in spite of temporary reactions which for the moment discourage some of us.”

The work of the Convention was based on the actual accomplishments in co-operative church work which is being done under employed leadership in two score of the largest cities in America, and on the need of just such work in every city, county and state.

Nine reports covering the wide range of interests and activities of common concern to all the churches were prepared by commissions composed of over two hundred men and women. These reports were mailed to the delegates ten days before the convention, that they might be studied with care. They covered the following topics:

1. An Adequate Program and Method for a Council or Federation of Churches.
2. Securing and Training Executive Secretaries for Federations of Churches and Developing the Interchurch Attitude of Mind on the Part of Local Church Leaders.
3. Evangelism.
4. Comity.
5. Religious Education.
6. Social Service.
7. International Justice and Goodwill.
8. Missions.
9. Publicity.

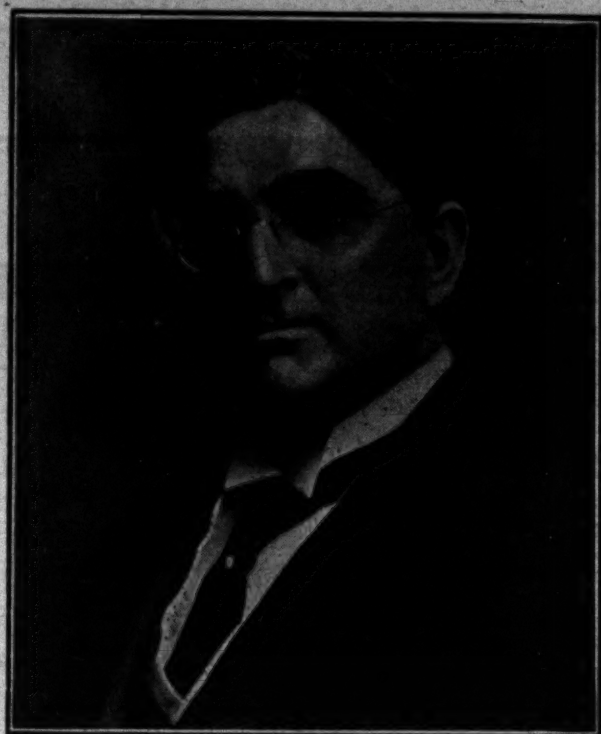
A fine comment on the modern note in evangelism was made from the floor by one of the women delegates who, calling attention to the enlarging conception of God from age to age, said, “Today we know God as working out in the world a new national and international life

based on the supreme value of personality. Evangelism that does not recognize this is inadequate.” This discriminating statement was roundly applauded by the convention which had just been deeply impressed with Bishop Henderson’s presentation of the report and with Secretary Charles L. Goodell’s splendid closing phrase, “We are to traffic in the eternities.” Dr. Goodell declared that the evangelistic ingathering during the co-operative campaign of the past three months, carried on by the churches themselves without the use of professional evangelists or “high pressure” methods, had been the greatest of any similar period in the history of American Christianity.

Briefest of the Commission reports and the one most effectively presented from a pedagogical standpoint was that representing Religious Education. The time allotted was devoted to a rapid-fire blackboard exercise by Harrison S. Elliott, Educational Secretary of the International Committee of the Y. M. C. A., setting forth a typical community survey as it should be undertaken leading up to the adoption of a religious education program.

Most picturesque of the reports and attracting most newspaper comment was Bruce Barton’s exposition of the place of Religious Publicity in the Christian program. Mr. Barton is a preacher’s son, and the result of the homiletic habit is evident in the document which he prepared setting forth the Bible as the world’s best treatise on business.

The prophetic note of the convention was sounded by Rev. M. Ashby Jones of Atlanta, Ga., on the supremacy of the human equation in the whole divine economy. “A man lost,” said Dr. Jones, “is the supreme loss of the universe. Religion was made for man, and the only acceptable altar is a human heart. Our problem is that of readjusting the church to its supreme task. We don’t minister to Jesus in the churches. He said, ‘If you owe God anything, pay it to a man.’ The value of any man is to be found in terms of his relationship to others. It is as a son, a brother, a citizen,



FRED B. SMITH, Chairman,
"Church and Community" Convention

a father, a neighbor, an employer that he counts. There is no distinction between private and social virtues or sins. The supreme sin that leads to certain death is selfishness and the nation also that would live to itself shall surely die.

"Our task is the proper adjustment of man to man, for his destiny is social. Somehow we must produce in the world a consciousness of brotherhood. The one man surest of his sonship to God was also most filled with brotherhood to man. We must live our sonship at any cost. In the face of this, our sensitiveness as to orthodoxy and ordinances must fade into its proper place. As we confront a world's supreme agony, to pause to discuss order and regularity is the supreme crime against the divine sonship and brotherhood."

The closing session was marked by a most stirring appeal for economic and international justice by Raymond Robbins, and a brilliant delineation of the "Prophetic Function of the Church in the New Era," by Rev. Harry E. Fosdick, reported elsewhere in the BULLETIN.

Greetings from Great Britain were brought by the eminent scholar and Free Church leader, Principal Alfred E. Garvie, of New College, London. The devotional periods which opened each session were conducted by President Clarence A. Barbour of Rochester, and were a most thought-provoking feature of the gathering.

The employed secretaries of whom there are now more than fifty, came from all parts of the country for the Convention, and for a full-day's conference preceding the convention. Their presence kept all discussion in the field of what is desirable and practical in Christian undertakings. Possibly the many conventions of the past season had something to do with

it, but it was evident to those who often attend such conventions that there were many strange faces in the assembly. They were earnest faces. The intensity with which the three hundred delegates worked for the three days was manifested by the emptiness of all lounging places near the convention hall during the sessions. They came to work and they worked.

Mr. Fred B. Smith, Chairman of the Commission on Interchurch Federations presided at all sessions. The Council of Church Federation Executive Secretaries shared with this commission the responsibilities of the convention.

The report of the Committee on Message and Recommendation reveals the spirit and the hopes of this gathering of Christian leaders. The Declaration was in part as follows:

History

We recognize with gratitude to God the substance and continuity through the years of the body and program of this department of the Federal Council of the Churches of Christ in America. In the Providence of God this agency organized ten years ago finds itself ripened in temper and enriched by a lengthened background of experience now undertaking to meet the challenges of a new world situation! Holding steadily to the necessity and feasibility of Christian co-operation the Commission on Federation of Churches has come through the period of war and into the later period of anxiety, conscious of the special direction of the Holy Spirit in all things.

Place and Power of Local Church Councils

The convention urges upon the communities of the land the vital need at this moment of the effecting of local church councils. It calls to the attention of communities the fact that the local co-operative units are self-determining in all things, including final details of organization, name, financial obligation and program of activities. These federated units harmonize the communities in local tasks and put into the hands of religious leaders in the communities an apparatus essential to their maximum service, and also they operate to set the atmosphere right for all kinds of fruitful Christian fellowship. When the acute social and industrial situation is demanding the largest possible contribution at the hands of the Church it should be borne in mind that the strongest moral and religious impact upon any community can only be made through wise co-operative effort.

Trained Inter-church Leadership

The rapid growth of Church co-operation and the complex conditions through which it moves to any degree of success make the selection and training of men of supreme importance. The dignity and sacredness of this type of service for God and the Church justify the call to the best qualified men in the ranks of Christian Ministers and Laymen. But the convention recognizes further that there will be but a limited leadership available in this new day of Church mutuality unless the task of finding and fitting men for the field be prosecuted vigorously and intelligently.

Reactions of Co-operation Abroad

The convention urges wider study of the plans and results of co-operation in the distinctly mission tasks of the Church, particularly in the foreign fields. Abundant and illuminating data are at hand constituting the most impressive argument in our brief on behalf of

inter-church work. The whole program of service among non-Christian population is being formed on this basis. The Church is beginning to approach her supreme evangelistic task with an interchurch mind.

Utilizing the Local Co-operative Church Units

The convention desires to emphasize the ready to hand effectiveness of the local co-operative church units for the use of quick and effective propaganda on behalf of the vital message of the Church. Here is the agency for contact with all the churches of a given community on behalf of such urgent themes as Stewardship, simultaneous evangelism, civic betterment and welfare programs of every kind.

The Challenge and the Source of Strength

Finally, the convention recognizes that in the vast developments of great cities and in the growing problems of the industrial centers of America, the task of the Church is vastly beyond human strength. The spiritual need at the moment baffles the last word in organized human ingenuity. We never will overtake the task to which our Lord committed his church by the operation of mere church machinery in single units or collectively. There is no reservoir of spiritual strength from which organized religion defied, denied and challenged by new obstacles in an era of selfishness can possibly draw but His.

Recommendations

That in view of the newly aroused interest in co-operative Christianity and the need of an aggressive program of organization and leadership in this direction in so many inquiring communities, this convention urges upon the Commission the appointment of a special Extension Committee of five to co-operate with the executive staff in meeting this providential and auspicious emergency in the field of community service.

That in view of the growing demand for leadership in co-operative church activities the convention calls attention to the need of providing opportunities for men drawn toward this work to find supplemental training and that mental and spiritual enrichment so necessary in co-operative work.

In view of the rapidly increasing number of Federations throughout the country and the already apparent confusion and misunderstanding as to terminology and relationship, particularly with the Federal Council, it is recommended that a Committee on nomenclature and relationship be appointed, and asked to review all such matters as may fall into this classification and report at the Quadrennial Meeting of the Federal Council in December next.

In view of the helpful contributions that this convention has made on behalf of many problems of present day Christian life and in view of the continuation Commissions of this body, it is urged that the Commission keep in mind the advisability of another convention, cast on lines similar to this one being held, within two or three years, where the unfolding problems of our American Christianity may be again reviewed and prayerful counsel had.

The reports of the Commissions will be published in book form and will constitute a Manual on the Principles and Methods of Interchurch Work. This Manual will be published by the Association Press, and will cost probably \$1.50. This will be the text book for co-operative church work, taking the place of the Manual issued three years ago. The orders for the new Manual can be sent to the *Commission on Interchurch Federations, 105 East 22nd Street, New York, N. Y.*

Christianity As An International Program

DR. ARTHUR J. BROWN, chairman of the "Church and Community" Convention's Commission on International Justice and Goodwill, made an illuminating statement of the need for Christian principles in our international relations. He said:

"From the viewpoint of international friendship, the situation of the world today is indeed distressing. 'God won the war, but the Devil is winning the peace.' I do not vouch for the accuracy or the originality of that remark, but surely the Devil must be satisfied with the situation a year and a half after the close of the war.

"Last fall I asked Protestant Christian Leaders in London, Paris, Brussels, The Hague, Amsterdam, and Berlin, whether in their judgment the moral conditions in their respective countries were better or worse than before the war. Without a single exception they replied, 'Worse—incomparably worse!'

"And are we satisfied with the moral conditions in our own country? We know that during the war our people were held to a high level of altruistic purpose. But as President Faunce of Brown University said, 'The very moment it became known that the armistice was signed, there was a moral slump painfully manifested.' We thank God that we have in this country extirpated the vice of intemperance by our prohibitory law; but are we satisfied to know that the distillers and the brewers of America are transferring their plants to Asia, where, as an Illinois distiller said some time ago, there was an unlimited market without let or hindrance.

"We are concerned by the number of the men that we have called 'Reds' in the United States. But we have found no better way of dealing with the Reds thus far than to send them back to Europe to make a bad matter worse over there.

"Prof. Dewey of Columbia University, now in China, has recently reported that a good deal of the opium that is now going into China in spite of the earnest effort of the Chinese Government to fight against that curse of opium, is being sent from the United States and is going by way of Japan through the parcel post into China, where it is distributed through foreign post offices over which the Chinese magistrates have no control.

"It may be that some of you occasionally go to a moving picture. If so, perhaps you have noticed upon the screen, 'Passed by the National Board or Censors.' Now a good many films are printed today that are not passed by the National Board of Censors. If you were to go to India, to China, to Manchuria, to Korea, you would find what becomes of those rotten films that cannot be exhibited profitably in the United States.

"We said during the war that we were waging a war against war, but when Dr. Atkinson came back from a five-months' tour of Europe last fall, he said that he found more belligerent talk and more military preparedness being discussed, than at any previous time.

"Meantime starvation and death are stalking abroad. I saw children in Germany last fall four years of age who had never tasted milk. I heard a lady in Vienna say that 95 per cent. of the children of Vienna have rickets. Sixty per cent. of the children of Austria have died. Out of one thousand babies born in a month in Budapest, nine hundred and sixty-six died. Many of their mothers also died because they did not have strength enough to pass through that awful experience of motherhood. Every child under the age of three in Poland is said to be dead or dying. Eight hundred people every day in Germany are dying of starvation. Mr. Hoover says that two hundred thousand Russians are dying every month of starvation; and here is a report just published from an official commission to the

effect that in continental Europe and in Asia Minor, four million children are starving or perishing from disease. Four hundred thousand Greeks in Asia Minor are in destitution. Half the Armenians of the world are dead from slaughter or privation. Pestilence and economic ruin are stalking through the land where of old Hebrew sage and prophet spoke and where walked before men the Son of God. And one quarter of the population of Syria is dead.

"Our alleged statesmen have recently said that Europe ought to go to work. How can those people on the Continent go to work? Who is going to employ them? How can manufacturers give employment when they have not any raw materials, when they have not any coal, when they have not any money to buy them with at the present rate of exchange? What is the use of advising dying women and children to go to work and take care of themselves?

"There are ten new nations that have been formed as the result of that war, not one of them able to stand alone.

"And then this labor upheaval of which we hear so much. It is not peculiar to our own country. We find its manifestations in the Continent of Europe, in Great Britain; we find them in Japan and we find them in India. There is one tremendous fact today of which we in the churches should take careful cognizance, and that is, that the world over, the common man has begun to think.

"And what should be our attitude from the viewpoint of international justice and good-will toward our former enemies? Two answers are given; the first is an emphatic negative, that we cannot trust them, that we must crush them, that we must make it forever impossible for them to do any harm again. That policy of vengeance means that indemnity never will be paid, because under that policy it would be impossible for Germany to rehabilitate her commercial life so that she could pay it. That policy would drive Germany into the arms of Russia. That policy would foster Bolshevism in Germany, for starving and desperate men will not stop to reason.

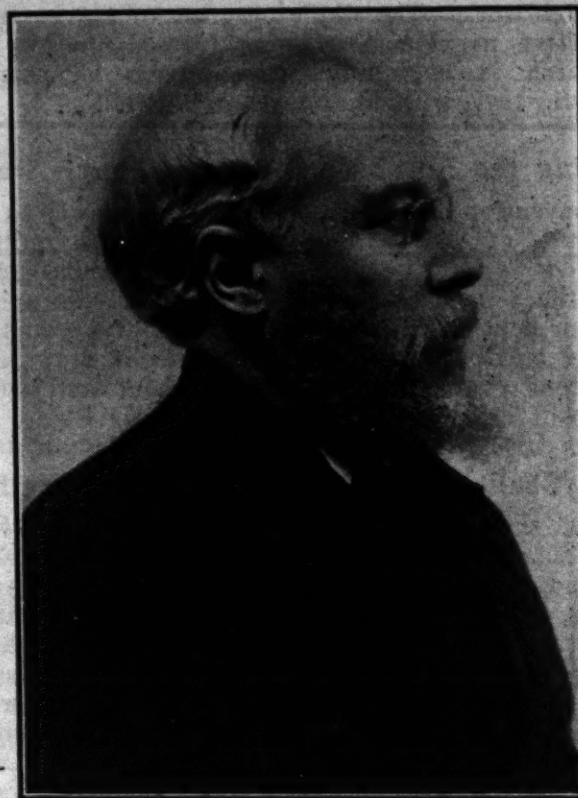
"It will promote militarism, for it is idle to think that seventy-seven millions of people in the heart of Europe are going to be boycotted and live as criminals or slaves unless there are huge armaments to keep them in hand. And that policy breeds hatred and suspicion. It means no peace for this stricken world.

"And the other answer is that while we do not abate one jot or tittle of our convictions regarding responsibility for the war or regarding the methods of Germans in conducting it, nevertheless the war is over and we should be ashamed as Christian men to keep on a war of words after the nations have stopped fighting on the battlefield.

"Now these considerations are not altogether pleasant for us, but we in America have been living in a fool's paradise, and it is time that we were facing the situation. It is perfectly easy to say, 'Oh, everything is going to come out all right.' But everything will not come out all right unless we, by the help of Almighty God, make it come out all right. It is futile to expect that we are going to have righteousness in a world composed of men who are unrighteous.

"Now I know there are those—some of the men of the church, I am sorry to say, many outside the church—who say that Christianity as an international program is impracticable; that it cannot be put into operation. Did, then, Jesus Christ preach an impracticable Gospel? Did he tell you and me to do anything that could not be done?

"My brethren, nothing that is right is impossible! It is our task to write the name of Jesus large across the sky of this world, to make the voice of Jesus the deep undertone of human life. It is a time for statesmanship of planning, a time for catholicity of spirit, a time for the splendor of a mighty faith, in Him of whom it is said, 'He is able!'"



Principal ALFRED E. GARVIE
of New College, London, now in America as a messenger from
the Free Churches of England, was one of the speakers
at the Cleveland Convention.

Annual Meeting of the International Committee of the World Alliance

THE annual meeting of the International Committee of the World Alliance will be held at St. Beatenberg, Switzerland, August 25th to 29th.

Twenty-two nations will send representatives to this conference. In addition to the members of the International Committee other invited guests will take part in the meeting.

The following persons have been appointed to represent the American Council:

Rev. Peter Ainslie, Mr. W. P. Allen, Rev. Henry A. Atkinson, Rev. Nehemiah Boynton, Rt. Rev. Charles H. Brent, Rev. Andrew M. Brodie, Rev. Arthur J. Brown, Rev. F. W. Burnham, Rev. Samuel A. Eliot, Mr. Sherwood Eddy, Mr. Robert H. Gardiner, Rev. Sidney L. Gulick, Mr. Hamilton Holt, Rev. Finis S. Idleman, Rev. Frederick Lynch, Prof. C. C. McCown, Rev. A. C. McGiffert, Rev. Charles S. Macfarland, Rev. William P. Merrill, Rev. Charles L. Thompson, Mr. F. P. Turner.

In addition to the formal business connected with the organization these subjects will come up for discussion:

"The Church and Disarmament."

"The League of Nations."

"The Creation of an International Ethic."

"The Relation of Christian Unity to International Peace."

"The Program for a Campaign of Religious Co-operation Between the Nations that Have been at War."

One of the most interesting discussions will be on the question as to whether or not there is a practical basis of co-operation between the world organization of the Churches and the other world organizations, such as the bankers, the Socialists, the Trade Unionists, the Social Workers, the Press Agencies, the Co-operative Societies and others.

Another question will be that of the relation of Christian missions to International Peace, and perhaps one of the most interesting that of the relation of the social, industrial and economic problems to international good-will as understood by the Churches.

This meeting will undoubtedly register a new advance on the part of the Churches and people of good-will throughout the world, and out of it will grow a practical program that will engage all the energies and ability of the various Councils in the Alliance for the next decade.

The American delegation will be glad to welcome to this conference any persons visiting Europe who can plan to spend these days at Beatenberg.

CONSTITUENT DENOMINATIONS ENDORSE FEDERAL COUNCIL PROGRAM

That the co-operating denominations of the Federal Council are heartily desirous of seeing its policies and program carried forward, and willing to exert their own efforts to this end, is evidenced by actions taken at the various denominational conferences recently held. Many have voted to increase their apportionment, expressing regret that a still greater increase was not possible.

The Reformed Church in the U. S. has increased its contribution from \$330 to \$3,975, and unanimously approved the various recommendations of the Federal Council for the appointment of members of the Federal Council and of the Ecumenical Conference Committee, for the payment of traveling expenses of members attending Federal Council meetings, the recommendations of the Commission on Relations with the Orient and endorsement of the program for the Pilgrim Tercentenary.

The Five Years Meeting of the Friends voted to increase their contribution, and to approve the attendance of delegates invited to the preliminary meeting of the Committee on Ecumenical Conference at Geneva.

The Methodist Protestant conference sent word by telegram that it had voted for representation in the Council and for co-operation in all its various interests and movements. The President of the General Conference was instructed to appoint the preliminary ecumenical

conference committee asked for by the Federal Council.

The Committee on Unification of the Methodist Episcopal Conference, in its report, states: "The Council has been a significant factor for stimulus and conservation throughout the period of deepening interest in co-operative movements among the churches." The Methodist Episcopal Church will share in the expenses of the Federal Council to a considerably increased extent.

The College of Bishops of the Methodist Episcopal Church South at their meeting passed the following resolution.

"We rejoice in the growing work of the Federal Council of the Churches of Christ and favor the increase of its resources.

"We look with favor upon the proposed Ecumenical Conference and urge our representatives in the Federal Council to attend.

"We recommend that the Federal Council appoint a committee which shall represent that body in conference with the Executive Committee of the Interchurch World Movement to recommend the wisest procedure in the interest of co-operation."

The only point of departure in matters of policy is in the case of the Presbyterian Church, U. S. A., which feels that certain pronouncements of the Federal Council on civil and political matters would appear to give the sanction of their body to matters which they feel are beyond the province of the Church. Their action states that "we re-affirm our loyal adherence to the principle of separation of Church and State."

The United Presbyterian Church in its conference passed a resolution that "in view of the increasing responsibilities of the Federal Council as time goes on, our financial apportionment to that work be increased 25 per cent." With reference to the recommendations from the Federal Council's Commission on Relations with the Orient, it was resolved "that the General Assembly calls upon our people throughout the Church to write to our national representatives and urge that Congress enact laws enabling the federal government to keep its treaty obligations for the protection of aliens." The Assembly again commended to the churches "the raising of funds for the suffering churches of Europe and other causes under the direction of the Missionary and Efficiency Committee, and directs that such funds be sent through the Federal Council of the Churches of Christ in America." The Presbyterian Church, U. S. A., the Moravian Synod, and the Reformed Church in America, took similar attitude and action.

This evidence of spiritual and financial support on the part of the denominations is highly gratifying, and enables the Council to push forward with new zeal its various programs of national and international co-operation.

Need of Prompt Action in Aid to Shattered French Churches

THAT American denominations should act at once in their work of aiding in the restoration of French churches in the devastated areas, and that the French people themselves are accomplishing wonders in their gigantic task of reconstruction, is the message brought back from France by Mr. William Sloane Coffin, of the Commission on Relations with France and Belgium, of the Federal Council.

Mr. Coffin presented his report to a recent meeting of the Commission, at the Federal Council headquarters in the United Charities Building, strongly emphasizing the urgency and value of the work undertaken by the organization.

"I have never seen anybody work as hard and courageously as the French people are doing," said Mr. Coffin. "I cannot express the admiration I feel for the work being done on the battlefields, especially at Lens and Lille. About 80 per cent of the farm land over which the battles raged is now under cultivation and will produce grain this year. The French have gone over these fields and taken out the shells and filled in the shell holes and taken away the barbed wire. They have 140 teams of 14 men each, with 10 tractors to each team, that are plowing the fields. This work of plowing is then charged to the peasant, against his credit for war damages. These 1960 men are doing this at the risk of their lives. Traveling through this territory I could almost imagine I was back at the front, with the shells exploding all about and children running for cover. One farmer told me he had struck fourteen bodies in his small field. Under this united effort, France, in a year's time, will be back on her feet agriculturally.

"Living conditions in these areas are appalling. The Frenchman returns to his home, no matter whether anything is left of it or not. Rheims, which was almost totally destroyed, now has 80,000 people living there. Arras, which was largely destroyed by bombardment, formerly had 28,000 inhabitants; it now has 50,000. Vimy, at the foot of the famous Vimy Ridge, had not a house left standing. About 1,800 of the former population of 3,000 have returned, and are living there. Where do they live? In cellars, with the former first floor for a roof, in cement dugouts, and in one and two-room shacks. Three rooms is luxury. There are often six, eight or even ten persons in a two-room shack. Under such conditions, children are born. When there is sickness and disease in the family, the awfulness of the situation can be imagined. How do these people stand it? They must do as the soldiers in the trenches had to do—they must stop thinking or go crazy.

"Laborers from Belgium, Portugal and other neighboring countries have flocked in, attracted by the good wages. These men are in much the same circumstances as were the American soldiers—away from home, no place to go after work, and apt to come down to a basis of pure materialism, unless there is some way to maintain their morale. The church and the Y. M. C. A. must do this. There are still one hundred and seventy-five Y. M. C. A. huts being operated for the French Army and for the civilians in the devastated area. They are known as Foyers. The Foyer at Rheims has eleven buildings. Some other towns have six or seven, and to see the work they are accomplishing is a fine sight. But they must be supplemented by the church. I did not find in France any particular contest between Catholics and Protestants, but, rather, between Christianity and atheism. It is pretty hard for men to keep

up their ideals and morale under such circumstances. What is needed is leadership of a high quality. I have the highest admiration for the French pastors, particularly those in the north. There are also laymen in charge of the work in some places. These French pastors are working together. There are three committees in Paris led by three of the most representative laymen in France, one, the President of the Engineering Society, the second, a leading lawyer, and the third, an important railroad man. There is not a better group of business men in charge of any work anywhere. I said to them that it is essential that this work be properly maintained and carried on. After we have given the money and helped build the churches, the leaders are ready to put it up to the people to raise adequate sums for running expenses. They are willing to do their share.

There is a prevalent opinion here that Americans are not liked in France. I must admit that our President is not held in very high admiration there now—indeed, there is talk of changing the name of the Avenue Wilson to Avenue des Americains. But Americans are not disliked. The French do not understand the attitude of our Senate. There is a sort of revulsion of feeling against everyone who had a hand in the peace. It is not true that Americans are not welcomed or that they are 'stung' by French merchants. They really get more appreciation than they actually deserve.

"I told the French Committee that there was only a limited amount of money to be got from America, and we settled on a definite program to be accomplished. The first thing to be done is to construct churches in important towns that have been destroyed. The Protestant church at Rheims was not a good structure. One of the best architects in Paris is drawing plans for the new building, and additional land has been bought to afford an adequate site for both the Church and the new Parish House. It will require one and a half million francs to build this church. I talked with a wealthy citizen of Rheims, and asked whether, if we raised one million francs in America, he would underwrite the remaining half-million, to be raised among the citizens of the city, and he has agreed.

"About \$20,000 has already been given for St. Quentin, and a similar amount will be required to complete the church. The town was almost entirely destroyed, but 40,000 persons are now living there. I was present at the service at which the two Protestant pastors were installed, and it was one of the most impressive I have ever witnessed. When the people heard that their pastors had been installed and the church was to go on, the tears streamed down their faces.

"The church at Cambrai was very badly injured. It could be restored, but is not worth restoring; it is below the level, and leaks badly. A new church should be built here.

"At Arras, a building can be purchased for \$15,000, near the church, which will serve as a parish house. This is essential as there are over 20,000 laborers in this city, causing a great need for social service both for these laborers and for their families, who are now beginning to arrive.

"At Compiègne, the church was very badly destroyed, and can be rebuilt for \$15,000.

"Hargicourt was a little village situated directly on the Hindenburg line. Of course, it was totally destroyed. There are now three hundred Protestant families there. When they will come back to their homes under such conditions, they certainly deserve a church.

"The amount of \$200,000 allowed in the budget for this work of reconstruction is a minimum. All these churches are needed absolutely at once.

"The children of the war area are a serious problem. The experiences they have been through in the past five years will have a detrimental effect on their characters. With no fathers or elder brothers at hand, and for their self-preservation, they were taught to lie and steal while

the Boches were around, (this was necessary, but unfortunate). Something must be done for these boys, for the future of France rests upon them. There is an immense work to be done by Sunday Schools and such institutions.

"There are two aspects to the foreign mission problem. First is the matter of the German colonies taken over by the French. In the Kameroun, one hundred and forty German missionaries have been sent out, since they were suspected of being propagandists for the German government. These are to be re-placed by French, of whom there are only fourteen available. Even these fourteen cannot be sent unless there is money to pay them.

"Then there is the question of the French colonies. Americans must share in the responsibility for bringing thousands of black and yellow men from the French colonies to Europe, where they learned all the vices of civilization. We bring these men up, teach them all that is rotten in civilization, then send them back to spread what they have learned among their people. The black troops were the shock troops. When there was a particularly bad job to be done, as in the Chemin des Dames, the black troops were sent up. We Americans share in the benefit of their sacrifice. America does not begin to realize how many of her sons came back to America because black men died in their stead. It is time we knew this. The least we can do now is to send Christianity by some means down to these people.

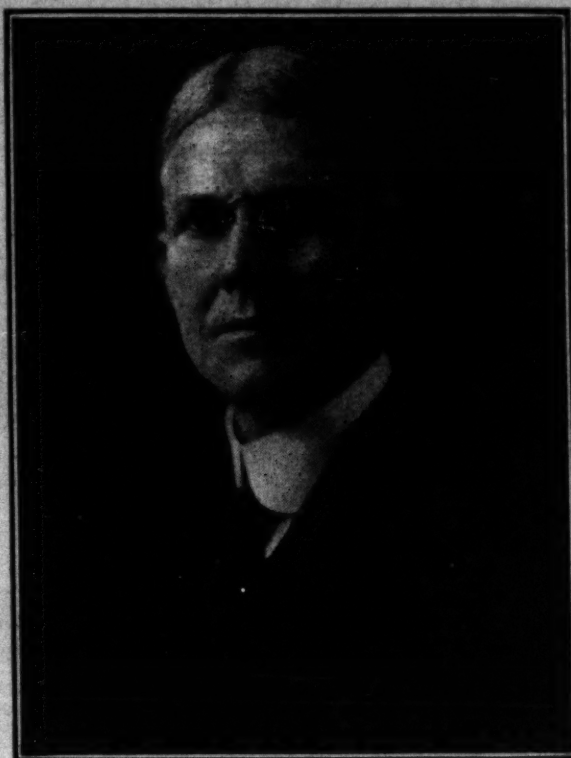
"There is also the matter of temporary aid to destitute families. France is doing most of this herself. They have raised 2,200,000 francs, and have furnished about 1,000,000 francs worth of clothing and other materials. America has given about 600,000 francs for this work, England about 300,000, and other nations about 100,000. So you see France is really carrying this burden herself. This work is carried on through the Comité d'Entre Aid.

"The Belgian church has only asked for about 100,000 francs for reconstruction. Our budget allows \$15,000. Dr. Anet told me of one pastor who had to resign because he could not live on his salary. One of the labor unions came to him and said if he would stay on as their secretary, he would not need to espouse their cause politically, or their doctrines, but that there was need of his moral leadership in that town. Labor is discouraged, and needs leadership.

"We have fed France on promises and nothing else. That is why they no longer trust Wilson and America. If we send money now, they will go ahead with the work. During my first stay in France, exchange went as high as 16.95. If the conference at Spa is successful from the French point of view, and if the nations of the world agree to finance the situation somewhat, exchange will drop, I believe, as low as 10. We are not likely to see such high exchange again. We are losing money, therefore, by our delay. We should send \$500,000 at once, so the French may proceed with this program."

Secretaries in Demand as Lecturers

The Federal Council secretaries are in demand at present at various of the summer conferences, as instructors. Rev. Samuel McCrea Cavert is giving a course in industry at Blue Ridge Conference. Rev. F. Ernest Johnson, of the Commission on the Church and Social Service also gave such a course at the Eastern Students Conference of the Y. W. C. A. at Eaglesmere and at Silver Bay. Rev. Jasper T. Moses recently gave a course of eight lectures on Latin America at the Y. W. C. A. Conference at Silver Bay.



REV. WORTH M. TIPPY

Dr. Tippy Decorated

Rev. Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service, has received notification from the headquarters of the Serbian Relief in New York City that he has been decorated by the Serbian government with the Order of Mercy, in recognition of his high service rendered during 1915, 1916 and 1917, in connection with the work of Serbian relief in America.

Chaplains' Committee Expresses Satisfaction with Bill

SECTION 15 of the Army Reorganization Bill, as agreed to by the conferees representing the Senate and House Committees on military affairs, which will become law with the signature of the President, marks a long step forward in recognition by Congress of the material and spiritual value of the Army Chaplain, and provides practically all for which the Committee on Army and Navy Chaplains of the Federal Council of Churches has contended. Comments touching the features of the section are to the effect that concrete results of a character to gratify those throughout the country who have stood strongly behind the Committee of the Council in its efforts to put Chaplains on a basis such as would enable them to do their work in a more systematic and satisfactory manner have been accomplished.

The section as adopted contains the essentials of the recommendations made. While a corps of Chaplains was not authorized in so many words, yet the provision made for a Chief of Chaplains will, it is believed, bring

the results the Corps was designed to accomplish. Rank from Lieutenant to Lieut.-Colonel is provided. A Chief of Chaplains is authorized, who shall have the rank, pay and allowances of a Colonel during the time in which he serves as such. The detail of the Chief of Chaplains shall be for four years, and the appointment shall be made by the President by and with the advice and consent of the Senate.

Under this commanding officer, constructive work will be possible both from an administrative and a religious standpoint. Rev. E. O. Watson, Secretary of the Committee on Army and Navy Chaplains, said:

"We have kept right behind the program mapped out by us in planning to have Congress provide for that recognition of the Army Chaplain to which his qualifications and work entitle him. Naturally, therefore, we are gratified that such a forward-looking step as is represented by the legislation touching Chaplains has been taken.

"Anyone familiar with the problems confronting Congress in the session now drawing to a close, particularly in connection with the drafting of a bill for the reorganization of the Army on a basis which would best meet the needs of the service, will realize that the Committee on Army Chaplains have wrought remarkably well. We have been at all times ready to offer suggestions and give information, and we have at no time been asleep at the switch. The Church of the country and the Army of the nation are to be congratulated."

Section 15 reads as follows:

"CHAPLAINS: There shall be one chaplain for every 1200 officers and enlisted men of the Regular Army, exclusive of the Philippine Scouts and the unassigned recruits, authorized from time to time in accordance with law and within the peace strength permitted by this act. Chaplains shall hereafter have rank, pay and allowances according to the length of active commissioned service in the Army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than 5 years, First Lieutenant; 5 to 14 years, Captain; 14 to 20 years, Major; over 20 years, Lieutenant Colonel.

"One Chaplain, of rank not below that of Major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have the rank, pay and allowances of Colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as chaplains, and general co-ordination and supervision of the work of chaplains.

"Of the vacancies existing on July 1, 1920, such number as the President may direct shall be filled by appointment on that date of persons under the age of 58 years, other than chaplains of the Regular Army, who served as chaplains in the Army at some time between April 6, 1917, and the date of the passage of this act.

"Such appointments may be made in grades above the lowest under the same restrictions as to age and rank as are hereinafter prescribed for original appointments in other branches of the service, and in accordance with the recommendation of the board of officers provided for in section 24. For purposes of future promotion, persons so appointed shall be considered as having had, on date of appointment, sufficient prior service to bring them to their respective grades under the rules of promotion established in this section."

"The Church and Its Function in the Prophetic Era"

ONE of the most inspiring and thoughtful addresses of the "Church and Community" Convention was that delivered by Rev. Harry Emerson Fosdick. Dr. Fosdick said, in part:

"This is always the note of the prophetic minister; that no institution can be so ancient, so venerable, so holy, so sacred, that it can possibly have any hold on permanence, unless it serves. That prophetic message our Master took up in full time and power. Was there any institution of His time quite so sacred as the Sabbath? The Rabbis had said that God created man in order that He might have somebody to keep the Sabbath; and think of the stories that they told that they might increase the sanction of its holiness, and then Jesus came and subjected even the Sabbath to His ruthless law of service. He said that even that institution could not be so ancient and venerable and sacred as possibly to survive its uselessness to the people.

"And the same test of service that Jesus brought to bear upon the Sabbath, He brought to bear upon the temple, too. He was a lover of the temple. But for all of that, He did not for one moment suspect that even that sacred place could survive uselessness to the people. He saw the temple made a place of special privilege, and not a place of service; and though it broke His heart to say it, He said that not one stone should be left upon another.

"And now we come straight up to the religious institutions of our country. Do not suppose for one moment that because they are religious they can escape the ruthless testing of the Master's law: that law which He applied to the Sabbath and the temple of His own time He is applying to the churches of Protestantism in the United States today. We cannot have any hope for greatness or permanence except as we serve, and you and I know well enough that there are lots of things about our churches that are useless. Our overlapping work that does not help service, but hurts it, is doomed.

"For mark it, my friends, these things are one way or another. Either we are going to get them out of the way and make of the Protestant churches of the United States a great co-operating Christian serviceable agency, or else He will come and scrap them all.

"But there is always a second emphasis of the prophetic spirit. It is the holding out of a great hope, by God's grace, for the victory of righteousness in every realm where earnest men will seek His will and do it.

"As I understand our problem, it can be put in its major aspect like this: We have got somehow, by the grace of God in Jesus Christ (and I use those words not formally, because the thing must be done by the grace of God in Jesus Christ) to take area after area of human life that is now under the domain of force, and bring it under the domain of good-will and love.

"That is not simply an ideal in part; that is history. We have already done that with the family. There was a time when nobody ever thought of founding a family on love; everybody founded the family on force.

"What we have done with the family, we have done with the school. There was a time when an unwhipped child was a lost opportunity. Every school was founded upon force.

"Now we have got other areas uncaptured yet by the Christian principle. Our industrial relationships are too much under the command of force. Our international relationships are ruled too much in the domain of violence. Somehow or other, we have got to do with them what we have already done with the family and

(Continued on page 137)



FRONT PAGE, EASTER CHURCH SUPPLEMENT, WITH CLIPPINGS FROM OTHER PAGES

The picture of the choir boy is in brown, while the border decorations are blue. Some of the individual church announcements occupy one-fourth to one-half a page. In this supplement they are grouped by denominations. In the next special issue Mr. McDonald plans to classify the church advertisements and general publicity by location in the city and surrounding suburban towns, as he feels that this arrangement is less artificial and will better meet the interest of the average reader.

How Church Advertising Has Succeeded in Oakland

By Morton J. A. McDonald, of the *Oakland Tribune*

OAKLAND, CALIFORNIA, is, in point of population, the fifth city on the Pacific coast. In church advertising it is now the first in America, which is to say in the world.

At Christmas, and again last Easter, the leading newspaper, *The Tribune*, carried a complete ten-page section of church news and church advertising, with the front page printed in color. The smaller papers carried a volume in proportion to their standing in the community. The great papers of San Francisco printed from four columns to a page, those of Los Angeles and Seattle even less.

Now it happened, in the case of Oakland, that the press took the lead some five years ago in the little tried field of church publicity. So successful has it been that were the local papers to lose all interest in the movement, the churches would still maintain it at about its present volume.

As a matter of fact, it should be the churches

who go to the newspapers, and they will find in every city of America that their papers will come more than half way to meet them.

To illustrate what the movement means to the churches of America, let us consider the effect of the Easter editions printed in Oakland this year.

In 1919, the movement being well under way, the churches employed large space to announce their Easter programs. The services were well attended, and the collections were large. But at that time we were close to the solemn experiences of the World War. Men were thinking of serious things. It was by no means certain that advertising was entirely responsible for the great Easter attendance.

However, this year, after twelve months of unparalleled prosperity (in which men are prone to forget their spiritual obligations), the churches of this city were absolutely overwhelmed by their Easter attendance, and this regardless of creed or of the fact of individual

advertising. Local ministers are convinced that the power of suggestion, carried by a great volume of church advertising and by the attractive use of color, sent thousands to some church who were not otherwise influenced by the individual appeal of any particular congregation.

So much for the value of church advertising to the religious community. How about its significance to the commercial world and to the local publishers? Let a committee of ministers and laymen lay the following facts before any publisher in America, and he will be with them heart and soul in an effort to outdo the city of Oakland in this new form of gospel work.

The man who goes to church or whose family is active in church work will be found almost invariably to be a home owner, a tax payer, a man interested in education and good government. The majority of those who never attend any church will be numbered among the renters of apartments and hotel suites. Now the average man, with any religious feeling, will pay his bills. He is therefore a good credit risk for the local merchants. Having a home and a family, he will, of necessity, spend most of his income for staple articles. That means that he will "Trade-at-home." A community that is characteristically of this type will be prosperous and orderly to a marked degree. Its merchants will advertise extensively in the paper that is supported by this element.

The editor will be interested when he is shown the large percentage of the population at present influenced by the various churches of the city. He wishes to print news of the widest local appeal. He now prints from one to two pages of sporting news every day, and pays a high-salaried sporting editor for the work. Advertising is virtually excluded from the sporting section. Baseball extras give prestige to the paper, but add greatly to its expense and produce no revenue. The church page or pages, even at a low advertising rate, will still produce a considerable revenue for the paper, and will interest a larger number of individuals of the *resident population*, than will the sporting section. The ministers of the city should make it their business to furnish news and pictures to the local papers. Thousands of persons who do not go to church are interested in the social activities of the church organizations, and through reading this news, they will be brought into sympathy with church work.

Advertising is but a form of news, and the advertising writer should remember that church advertising is not addressed to the man who goes every Sunday but to the man who does not go at all. It should therefore be made interesting, should be raised above the level

of the railroad time-table which the average church so carefully copies today. If a new organ is to be dedicated, if a class is to be confirmed, if some noted singer is to attend a service, that is both news and advertising. It should be proclaimed loudly, and in a most interesting manner.

The publishers should not be asked to accept advertising at less than their regular rates. The roofer and painter and the cabinet-maker are paid a fair profit on the work they do for the church. The publisher will in any case contribute much publicity that money cannot buy, and the newspaper will be called upon for cash donations to every charitable and religious movement in the community. It is but just that they should receive a fair recompense for the merchandise they sell (the printed page). The very fact that the church board has to meet a monthly bill, must justify to the congregation the incurring of such a bill, and will impel them to weigh the matter placed in the space so bought. This will mean more forceful advertising and greater results for the churches.

The publishers of Oakland's papers have been greatly impressed by the tremendous popular responses to the movement started here. It is the hope of the *Tribune* that the local success will be copied throughout America. Changing times call for changing methods.

Why, then, this hesitancy on the part of so many pastors to multiply themselves a thousand-fold through the medium of their local paper? Not one of them but would gladly talk to the entire population of the town if his church were large enough to hold that population—he does talk to them in the quiet of their homes through the columns of their home papers.

Is it going too far to say that the American pastor of today has done less than his full duty when he has refused to enlist the American press as one of his tools?

Canadian Aid for French Churches

A SPECIAL meeting of representatives, both laymen and clergy, of all the Protestant denominations met in Montreal, May 26th, 1920, to consider the plan by which Canadian Protestant Churches will assist in rebuilding the ruined Protestant church in Lens, near Vimy Ridge.

The Catholics of the Province of Quebec have promised to rebuild the roof of the Rheims Cathedral. The Protestants are asked to rebuild other Protestant churches in the war zone.

The idea is to choose a Sunday, perhaps Nov. 14, as being nearest to Armistice Day, on which collections in all churches in Canada from the Pacific to the Atlantic will be devoted to the purpose.

Prof. Charles Bieler, who stated the circumstances under which the meeting was called, gave a brief resumé of the history of the movement.

He said that two years ago, a letter had been received from one of the Vice-Presidents of the Federation of Protestant Churches in France, asking whether it would be possible to receive some financial assistance from Canada for the rebuilding of destroyed houses of worship in Northern France. It was felt, however, nothing could be done before the termination of the war. After the signing of the armistice, the matter was considered anew by the Montreal Committee.

During the winter, Canadians were invited by the Federation of Protestant Churches of France to interest their Canadian brethren in the rebuilding of the Institutional church of the "Eglise Reformée" of Lens (Pas-de-Calais), which was engaged before the war in a very useful and prosperous social and religious work among the miners of the French Black country.

This church would have a double character:

First, it would be a gift of the Protestants of Canada to the Protestants of France. Secondly, it would be a Canadian Memorial Church, a shrine adorned with tablets bearing the names of sons and brothers who fell during the bloody days of Vimy Ridge.

This building would be presented by the Canadian committee to the Federation of Protestant Churches of France, and this Federation would put it at the disposal of the "Société Chrétienne du Nord," which is the name given to the Home Mission Board of the Eglise Reformée Evangelique de France in that region.

The cost of building, with a manse and suitable halls and equipment, would be approximately \$150,000 according to estimates received recently. The site of the destroyed church being unsuitable, a lot of 8,000 square feet might be purchased for the sum of \$8,000.

CHURCHES CO-OPERATE TO ASSIST FORMER ENEMIES

Among other contributions, the Federal Council has received \$25,000 for the relief of the distressed Protestant clergy of Hungary and the Transylvania from the Presbyterian Committee on Aid of the Protestant Churches in Europe, in response to the call from the Commission on Relations with Religious Bodies in Europe. Rev. J. A. Morehead, of the Lutheran Service Commission, who is overseeing relief work in Transylvania, is distributing \$10,000 given by the Presbyterian Committee for the relief of the pastors of the Reformed Church in that province; \$10,000 has also gone to the Reformed Church in Hungary, and the

remaining \$5,000 is being sent to Transylvania. The Churches there are not only suffering through the poverty of their members, due to post-war conditions, but their recent disestablishment, with the consequent loss of income from the state, has made the situation of the clergy exceedingly difficult.

NEWS ITEMS OF INTER-CHURCH FEDERATION WORK

The Rev. James A. Crain was inducted into office as executive secretary of the Norfolk Federation on Friday evening, June 14. Secretary L. W. McCreary of Baltimore made the special address. This Federation has secured pledges for the work for two years. Six delegates were present at the Cleveland Convention. The work is now well established in this city.

The Buffalo Federation has just passed another milestone in its history. The last year's work has given this federation a place of prominence in the city. More than two hundred churches are banded together. Through the wise and earnest leadership of the Secretary, Dr. Smith, adequate funds have been secured to care for the work for the coming year. Dr. Smith is now being assisted by the Rev. L. G. Rogers.

A number of the leading pastors and laymen of New London met in conference with the Rev. Morris E. Alling, Secretary of the Connecticut Federation of Churches, and Secretary Guild of the Federal Council, on Monday, June 21, to initiate the movement for organizing a federation in that city.

As the result of the visit of the Rev. L. W. McCreary of Baltimore, to Wilmington, Delaware, efforts are now being made by some of the leading pastors in that city to develop a strong federation of churches.

At the annual meeting of the Council of Church Federation Executive Secretaries, held in Cleveland, May 31, the following officers were elected:

President: Rev. E. R. Wright, Secretary of the Federated Churches of Cleveland.

Vice-President: Rev. L. W. McCreary, Secretary of the Baltimore Federation of Churches.

Secretary and Treasurer: Rev. Orlo J. Price, Secretary of the Rochester Federation of Churches.

These three will choose two others who with them will constitute the Executive Committee of the Council.

Social Service Commission Studies Effects of Prohibition

A CAREFULLY balanced report by a practical sociologist on the effects of national prohibition, showing numerous favorable results and some yet in question, has been submitted by Dr. W. E. McLennan, Director of Welcome Hall, a large social center at Buffalo.

Dr. McLennan undertook this study some months ago at the instance of the Commission on the Church and Social Service of the Federal Council. He was told to get the facts, no matter where they might lead. In order that the survey of the situation might be thoroughly representative the cities of New York, Philadelphia, Washington, Harrisburg, Columbus, Chicago and Detroit were visited, and consultation was had with social workers, police officials, business men and others in daily contact with all classes of people.

Unsettled Questions

"Some questions," says Dr. McLennan, "I have not been able to clear up, even to my own satisfaction. One of these has to do with the influence of prohibition on what we call the general prosperity. We know, for instance, that the banks in workingmen's districts have lately received extraordinarily large deposits. Bankers themselves are inclined to believe this condition is principally due to prohibition. They may be right, but it is clear that no amount of prohibition can of itself provide workingmen with funds for deposit, if there is not steady employment at good wages. On the other hand, the possession of money easily earned is not in itself a guarantee against the lure of drink. It may be said, indeed, that as a rule the larger the wage of the drinking man the more he will spend for his favorite beverage.

"Another question that cannot be settled at present is the relation between prohibition and accidents. It is perfectly clear that accidents due to drink have been reduced since prohibition went into effect. But as to industrial accidents we must wait until we know not only the number of accidents but also the number of employees in the different industries, the hazards in the different employments and the physical and mental condition of employees when injuries occur.

"No reliable data could be secured bearing directly upon the effect of prohibition on community life, especially among the poor, though, as the superintendent of the Philadelphia Society for Organizing Charity said: 'We know which way the wind is blowing.' The men who used to spend their money in the saloon are now inclined to give it, or at least a portion of it, to their families. It is true that there is still drinking and in some instances there appears to be a tendency to increased gambling.

Emigration

"But if there are some mooted questions that cannot now be definitely answered, there are others that have been cleared up. One of these is the persistent charge that the recent emigration from America has been due to prohibition. In an interview with the official at Washington who has most to do with the issuance of passports to aliens I was told there had not been discovered a single instance of prohibition being named as a reason for wanting to leave America. The reasons given are to visit relatives, to look after property, to bring back relatives to America, to spend last days in the place of birth and so on. These 'reasons' were confirmed to me

by two educated Italians who had spent much time visiting among their countrymen and others, either when they were contemplating leaving the country or when on the high seas. It may be added that there is a report that steamship agents are using the prohibition argument to induce aliens to leave. The best answer, however, to the charge that prohibition is the cause of recent emigration is in the Report of the Commissioner of Immigration for 1919, which shows that the total emigration for the last year was only 123,522, which is 44.73 per cent less than the average emigration since 1908, in which year the total number leaving our shores was 395,075.

Drug Habit

"There appears to be a general impression that prohibition has caused an increase in the drug habit. Dr. George H. Simmons, editor of the Journal of the American Medical Association does not think so. Moreover he has just published an editorial in his journal showing that the restriction of the use of alcohol in Germany during the war was followed by a diminution of the use of harmful drugs. In an interview with Dr. Arthur Dean Bevan, former president of the American Medical Association, he dictated and afterward signed the following statement:

"It is possible that in this transition period a few people cut off from the use of alcohol have resorted to drugs as a substitute, but if this is true it is simply a temporary matter and due to this transition from the free use of alcohol to prohibition and the number of these cases is very small compared to the number that were made drug addicts by the free use of alcohol in the past."

Labor

Dr. McLennan reports Frank Morrison, Secretary of the American Federation of Labor, as stating that the widespread opposition of union labor men to prohibition, due largely to their sympathy for brewery and distillery workers who supposedly would be thrown out of employment, has largely disappeared since it has been found that these men have rapidly been absorbed into other lines of work that in most cases are more remunerative than the old.

Police Records

The most tangible evidences of the effects of prohibition are found in the police and court records of our cities. These show a decrease in the number of ostensible criminals confined or on trial running from 30 to 90 per cent, Columbus and Harrisburg showing improved conditions approximating the latter figure.

Hospitals

"Returns from seven hospitals under the Department of Public Welfare of New York City substantially agree with the statement of Dr. G. Kremer of Sea View Hospital, West New Brighton, 'that the intoxicated lodging-house and hospital rounder type is now the exception, while he was formerly the rule. In the psy-

chopathic pavilion, a marked decrease in the number of admissions for alcoholism is noted. There is a wonderful change for the better in the appearance and conduct of many employes who formerly drank to excess.

"Dr. J. C. Deane, chief resident physician of the Philadelphia General Hospital, reported on April 14th that the alcoholic ward of his hospital was then running with from 15 to 20 inmates. Formerly, the number was about 300.

"Dr. Karl Meyer of the great Cook County Hospital, Chicago, said: 'We practically have no alcoholic patients any more. The typical hospital bum seems to have disappeared.' "

Even the Brewers are Happy

Rescue Missions are finding so few of the old time "down and outers" to deal with that they are having to recast their methods of work. Practically all the liquor "cures" are closing their doors. Public sentiment seems constantly growing stronger for prohibition. Even the Secretary of the United States Brewers' Association, Hugh F. Fox, with whom Dr. McLennan spent an hour, says that he does not want the saloon to come back, and that his clients will be satisfied with the manufacture of non-intoxicating beer to be sold under respectable conditions to respectable people.

Mayflower Council Meets to Plan National Celebrations

MORE than sixty members of the American Mayflower Council, and representatives of the affiliated organizations met in New York City, Friday, June 11, to consider plans for the various celebrations that are to be held in connection with the Mayflower Tercentenary in November and December of the present year.

An international aspect was given to the meeting by the presence of two delegates from the Mayflower Council of England, Principal Alfred E. Garvie of New College, London, and Dr. W. Nelson Bitton, home secretary of the London Mayflower Society. Principal Garvie, who is one of the most eminent of British churchmen, is outspoken in his satisfaction at finding the American people back of the League of Nations, in spite of the failure of the Senate to ratify the covenant. His statement that he is sending word back to his friends in England that "they must not judge the conscience of the United States by the acts of its politicians" was roundly cheered by the members of the Mayflower Council.

The executive secretary, Rev. Charles W. Gulick, reported that already some sixty national organizations have affiliated with the Mayflower Council, and all indications point to a thorough co-operation for a nation-wide program that will be one of the most effective means of education and Americanization that

has been carried out in years. The plans for teaching foreign language groups within the country, and to interpret to them their part in the Mayflower heritage have received special attention from the committee of experts. The historical pageants which are to be a feature of the program in hundreds of cities and towns will be under the co-operative supervision of the Y. W. C. A. and the Daughters of the American Revolution, according to a resolution of the Council. Mrs. J. F. Yawger of New York City, was delegated to request the governing board of the D. A. R. to assist in this feature. The Y. W. C. A. has already published a pageant by Josephine Thorpe, entitled "The Road to Tomorrow," and has secured the promise of Percy McKay to assist in the supervision of the pageantry program.

The process of extending the organization to the various states and cities is proceeding rapidly. More than fifty per cent of the governors have already responded favorably to the request of the Council for their co-operation in organizing their respective states. An especially strong program for schools and colleges is being devised, and will be carried out in co-operation with the Solgrave Institution.

A letter has just been received from Ambassador Sir Auckland Geddes accepting the invitation to appear on the program of the Mayflower mass meeting in Carnegie Hall, November 26. In his letter, Sir Auckland states: "I am sure that His Majesty will be glad of an opportunity to express to the American people through your council the sentiment of respect and friendship which the peoples of Great Britain and the British Commonwealth of Nations feel for the people of the United States." His Eminence, James, Cardinal Gibbons, has also written to express his sympathy with the purposes of the celebration and to sanction the appointment of Catholic laymen to membership on the Mayflower Council. About fifteen other members of the Council were chosen at the meeting, making the total membership now two hundred. These represent every phase of American life, giving assurance that the celebration will have a broadly national and international aspect.

The Mayflower Council has appointed delegates to represent the Council in Europe this summer. Among the number thus appointed are: Mr. Charles R. Towson, Secretary of the International Committee of Young Men's Christian Associations; Rev. Henry A. Atkinson, General Secretary of the Church Peace Union; Rev. Charles S. Macfarland, General Secretary of the Federal Council; Rev. Frederick Lynch, Editor of *The Christian Work*; Mr. Hamilton Holt, Editor of *The Independent*; Mr. Fred B. Smith, Chairman of the Commission on Interchurch Federations; President Henry Churchill King, of

Oberlin College, with Rev. Hubert C. Herring, Secretary of the National Council of the Congregational Churches as alternate; Rev. Charles L. Thompson, President of the Home Missions Council, and Rev. Samuel A. Eliot, President of the American Unitarian Association, with Rev. Herbert L. Willett, President of the Chicago Church Federation, as alternate. Rev. Charles S. Macfarland and Rev. Arthur J. Brown are to be the representatives of the Mayflower Council from the Federal Council. Mr. Alfred E. Marling and Mr. Richard C. Morse, of the International Committee of Young Men's Christian Associations, who will be abroad this summer, have been requested to represent the Mayflower Council and to be present, so far as possible, at the celebrations in England and Holland.

Arrangements Completed for Preliminary Meeting of Ecumenical Conference Committee

ARRANGEMENTS for the preliminary meeting of the Committee on Ecumenical Conference have now been definitely completed and the majority of the American delegates have already accepted their appointment to attend. The Committee will meet at the Hotel Beau Sejour, Geneva, Switzerland.

This is a preliminary committee meeting of federated church bodies to discuss the desirability and possibility of an international Ecumenical Conference. Besides the American delegation there will be representatives from all parts of the world, including especially Great Britain, Italy, Switzerland, Hungary, Spain and the Scandinavian countries.

The Chairman of the American delegation, which will represent the Federal Council of the Churches of Christ in America, is Rev. Nehemiah Boynton, of Brooklyn, N. Y., Chairman of the Federal Council's Commission on Relations with Religious Bodies in Europe. The General Secretary, Rev. Charles S. Macfarland, Rev. Arthur J. Brown, Chairman of the Committee on Fraternal Relations, and Rev. C. W. Goodrich, representative of the Federal Council in Paris, will also serve on the delegation. The other delegates under appointment are as follows:

Rev. H. G. Mendenhall, Rev. W. P. Merrill, Rev. Henry van Dyke, Rev. Andrew M. Brodie, Rev. William Carter, Rev. D. E. Lorenz, Rev. Daniel Russell, Rev. Robert J. McAlpine, connected with the Presbyterian Church, U. S. A.; Rev. Samuel Chester, of the Southern Presbyterian Church; Bishop Edgar Blake, Bishop John L. Nuelsen, Rev. Ernest W. Bysshe, Bishop Francis J. McConnell, and Rev. J. B. Hingley, of the Methodist Episcopal Church; Bishop James Cannon, Jr., and Rev. W. B. Beauchamp, of the Methodist Episcopal Church South; Rev. H. C. Armstrong, Rev. F. W. Burnham, Rev. Finis S. Idleman, Rev. R. H. Miller, Rev.

Peter Ainsle, Col. F. W. Fleming, and Rev. A. E. Cory, of the Disciples of Christ; Rev. Charles A. Brooks, and Rev. James H. Franklin, of the Northern Baptist Convention; Prof. John B. Hawkins, Bishop John Hurst, Bishop J. A. Johnson, Bishop W. H. Heard, Dr. R. R. Wright, Jr., of the African M. E. Church; Rev. A. C. McGiffert, Rev. Harry Foster Burns, Rev. C. Thurston Chase, Rev. Hugh G. Ross, Rev. W. A. Rowell, Dr. Sherwood Eddy, Rev. Henry A. Atkinson, Rev. Frederick Lynch, Rev. S. Parkes Cadman, Rev. G. G. Atkins, Rev. Irving P. Metcalf, Rev. Thomas Sims, Dr. C. C. McGown, President Henry Noble McCracken, of the Congregational Church; Rev. James I. Good, of the Reformed Church in U. S.; Rev. Addison J. Jones, of the Reformed Church in America; Mrs. C. E. Vickers, Walter C. Woodward, Robert E. Pretlow, Gilbert Bowles, of the Five Years' Meeting of Friends.

Mr. Fennell P. Turner will also attend the conference representing the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

Rev. J. A. Morehead, of the National Lutheran Council, and Rev. George W. Truett, of the Southern Baptist Convention, have been invited to serve, as has also a delegation from the Protestant Episcopal Church, including Rt. Rev. Charles H. Brent, Rt. Rev. Charles Sumner Burch, Rt. Rev. Ethelbert Talbot, Rt. Rev. Logan H. Roots, Rev. W. C. Emhardt, and Rev. William E. Gardner.

New Uses for the "Social Creed"

By Rev. D. L. Schultz, Labor Evangelist.

FOR a number of years, it has been my privilege to represent the Baptist Church to the Labor Unions as well as to large bodies of unorganized men. It has been my privilege to address large gatherings of Socialists also. It has been my privilege to silence speakers who were denouncing the Church because of her lack of interest in the laboring man, by reading the Social Creed of the Federal Council of the Churches of Christ in America.

Everywhere I go, it is my custom to use the Social Creed. Men have been astonished, and have expressed themselves as pleased with the fact that the churches have really come out for such a standard.

I have visited some of the most radical gatherings on the Pacific Coast, and after an address, have seen these same people, who before the address opposed and denounced the Church, rise and apologize to the members of the organization because of their hostility toward the Church, and to present a resolution that the assembly go on record endorsing the action of the churches in adopting the Social Creed.

I have been able to secure a hearing among the different nationalities of working men, by having the social creed translated into their own language, with the statement that I would address a meeting at the church where their language is spoken. At Seattle, Washington, the pastor of the Russian Baptist Church read the Creed with the announcement of an address which I would give on "The Church and Labor," followed by a series of evangelical

meetings as advertised in the Russian language. As a result, a large number of men were attracted to the meetings. Many of them who believed that the Church was against the working people here in these meetings, became more friendly toward the Church, and some were brought to a knowledge of the power of Christ in their own lives. Italian pastors and missionaries have also translated the Social Creed to the people, and have found it easier to get in touch with the working people of their nationality.

I would recommend that the Federal Council of Churches translate the Social Creed, and that it be printed in large type on large cards, and sent to the different foreign-speaking pastors and missionaries, to be hung in some conspicuous place, where working men and women may read.

Also, I would recommend that the pastors of our American churches be encouraged to place the Social Creed in the hands of the labor leaders and laboring men and women, and, if possible, make a place in the church news. This would tend to bring about a better feeling, and would also be a help in reaching men and women who toil.

Some of the benefits I have found from using the Social Creed are as follows:

It makes it easier to interest men who toil.

It encourages the members of the churches who toil in shops, factories, mines, and other industries.

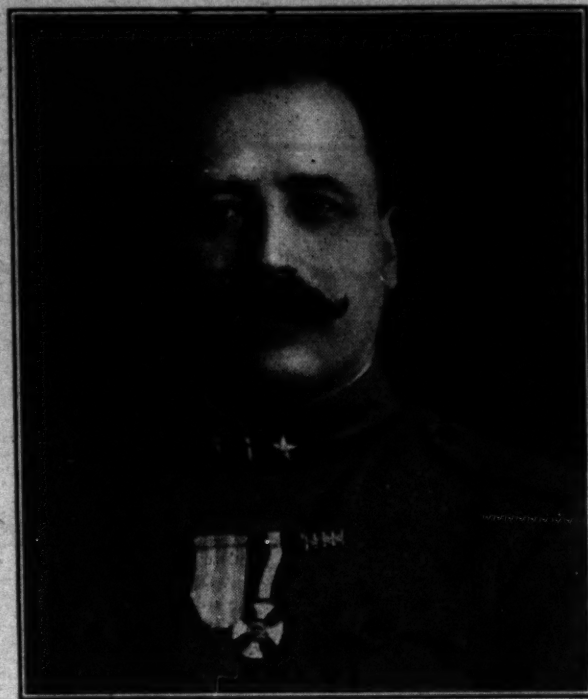
In the different cities where I have labored, there are men and women who were out of touch with the Church and Christ, and are now active and earnest Christians. These became interested through the information which they received concerning the stand the church took upon social and industrial conditions, as well as the spiritual life.

The Federal Council, through the National Birthday Committee, successor to the Serbian Relief Committee, recently sent a cablegram, signed by the General Secretary, to Bishop Nicholai, of Serbia. The message was as follows:

"I extend to you the invitation of the Federal Council of the Churches of Christ in America to visit America and assure you of a hearty welcome."

Distinguished Foreign Visitors

At the June meeting of the Administrative Committee, Principal Alfred E. Garvie was received as a representative of the British Free Church Council. In acknowledgement of the welcoming remarks by President North, Dr. Garvie spoke briefly of the ties that bind the two nations, and of his delight at finding the real heart of America responsive to the world situation, in spite of the obtuseness of some of our politicians.



CHAPLAIN E. BERTALOT

Chaplain E. Bertalot, Protestant Chaplain-in-Chief of the Italian Army, now in this country as a messenger from the Waldensian Churches of Italy, was also received at the June meeting of the administrative committee. Protestantism in Italy, says Chaplain Bertalot, has always been on the firing line, and the enemies of the Waldensian churches are more dangerous than ever. He believes that the best means of strengthening Protestantism in Italy is through the historic national church. It is his hope to see one Evangelical Church in Italy, and he wishes to see America help realize this aim.

"The Church and Its Function in the Prophetic Era"

(Continued from page 130)

the school. We have got to believe heartily enough, practically enough, absolutely enough, that Jesus Christ is right about the way life should be run so that we shall verily believe that industrial and international relationship can be brought under the domain of good-will.

"Ought our industrial relationships to be made thoroughly democratic and co-operative? Of course they ought! Can it be done? I beg of you, preachers of the Gospel, search your consciences. Once more shall we stand cowards in our places to admit that while God is in His heaven a thing like that, that ought to be done, can't be done?"

"Ought international relationships to be made Christian? Of course they ought! Can they? Why, under God, they can; and there is just one organization on earth that can stand up today, day in and day out, and say 'We believe in God, the Father, the Almighty, maker of heaven and earth, and in Jesus Christ, His Son, our Lord; and believing it we believe that things which ought to be done can be done.' It has always been the prophetic message. It needs to be spoken now in words of flame in every city and hamlet of this country."

"Now in the third place, there has always been strong accent in the prophetic message that I think we need to take up—not simply the message of divine possibility, but also the message of restoration. I mean that if you are going forward, you have got to go back, back to things old and deep and fundamental, that abide from everlasting to everlasting."

"The question in America now is somehow to get back to our fathers' passionate conviction, freedom of speech, freedom of assembly. Tolerance of difference within the limits of incitement of violence is necessary in the perpetuation of a democracy. And, for another thing, we in America are all against militarism.

"We need to be called back to our fathers' passionate conviction that a militaristic democracy will not be a democracy very long; and so I say now in this particular age of the world, we need to stress that other prophetic message that almost all progress is restoration—the restoration of the old things, deep, fundamental, that we are tempted to forget.

"The last element in the prophetic message that we need surely to remember is the message of commission; that every man, every church, every institution, is commissioned by the Divine to stand for something, and that the world is representative of the Divine Will.

"So the Church is not Baptist, nor Presbyterian, nor Congregationalist, nor Methodist Episcopalian. The membership of the Church is not written on an earthly roster, but on the Lamb's Book of Life. The meeting places of the Church are not in temples made by human fingers, but in the secret trysting places where the soul meets God in sacred fellowship. The baptism of the Church is not with water, but with Spirit. The eucharist of the Church is not with bread, but with the life of the Lord; and the worship of the Church is the sacrificial service of men who do verily love God and their fellows.

"That is the Church, say what you will about the churches. And the churches must somehow truly represent the Church. That is the task we have—always to hold before us the ideal, reality, that somehow must be incarnate in our churches.

"And so I say God bless this thing that you have started to do, this City Federation, that at last may make the churches worthy of the Church."

BOOK DEPARTMENT

THE CHURCH AND INDUSTRIAL RE-CONSTRUCTION

New Report by the Committee on the War and the Religious Outlook

The Church and Industrial Reconstruction is the title of the third report of the Committee on the War and the Religious Outlook which comes from press this month.* It is a comprehensive volume of more than 200 pages and promises to be a highly significant contribution to this subject and to challenge as much attention in this country as the Archbishops' report on *Christianity and Industrial Problems* has received in England.

The report takes its point of departure definitely from Christianity, seeking to inquire what a thoroughgoing application of Christian principles to industrial relationships would require and what is the distinctive contribution which individual Christians and the Church in its corporate capacity can make to the securing of a more Christian industrial order.

The following chapter headings indicate the scope of the study:

1. The Christian Ideal for Society.

* Published by Association Press, 347 Madison Avenue, New York, \$2.00.

2. Unchristian Aspects of the Present Industrial Order.
3. The Christian Attitude Toward the Industrial System as a Whole.
4. The Christian Method of Social Betterment.
5. Present Practicable Steps Toward a More Christian Industrial Order.
6. The Question of the Longer Future.
7. What Individual Christians Can Do to Christianize the Industrial Order.
8. What the Church Can Do to Christianize the Industrial Order.

An important appendix discusses the historical attitude of the Church toward economic questions.

The Church and the Community. By Ralph E. Diffendorfer. Published jointly by the Council of Women for Home Missions and the Interchurch World Movement of North America. 1920. 173 pp. Price, 75c. in cloth and 50c. in paper.

This little Home Missionary text-book is a sequel to "Christian Americanization," by Charles A. Brooks, brought out by the same publishers. It contains six chapters designed for a brief course in a mission study group. The currents of community life are indicated, the economic factors outlined, and various types of community problems are classified. The little volume also includes a brief study of the co-operative movement and of housing conditions and standards. The series closes with a discussion of some of the more acute problems of community life out of which grow a clear demand for moral and religious leadership.

If Not a United Church, What? By Peter Ainslie. New York: Fleming H. Revell Co. 132 pp.

Three lectures by Dr. Ainslie given at the Virginia Protestant Episcopal Theological Seminary are presented in this volume which is the first of the Christian Handbook Series. The lectures deal with the Necessity, the Growth and the Outlook for Unity. An appendix gives valuable details of the current unity movements.

Dr. Ainslie feels that there is little to be hoped from creedal agreements among the denominations. "Our need," he says, "is not so much for a plan as for a spirit—the Spirit of Christ. We are not depending so much upon a common experience for the way to unity as upon a common revelation. Christianity is of God through Christ Jesus our Lord."

BOOKS RECEIVED

Steps in the Development of American Democracy.
By Andrew Cunningham McLaughlin. New York: Abingdon Press. 1920. 210 pp.

The author is a careful student of American history, and has read it with a discriminating mind. His little book undertakes to define the distinctively American theory of government as developed in our early history. This task has been needed in order that American programs of reconstruction might take a more definite and more rational form. Curiously enough, the author finds the fundamental American ideal of government scientifically unsupported.

Democracy the author defines as "individualism, the desire and purpose of the individual to act free from compulsion and restraint." The American Revolution he interprets as a struggle not merely to accomplish a separate national existence, but to realize self-government. The task of America immediately following the Revolution was the task of "transforming subjects into citizens."

While he admits that the framers of the constitution were rich men, he discredits the theory now popular among radicals that the constitution was a deliberate attempt at enthroning property rights.

The growing consciousness of power on the part of the people, the author traces through the forms of Jeffersonian and Jacksonian democracy. In the question of slavery he again takes issue with those who find the sole key to the interpretation of history in economic facts. "No nation that really accepted the principle of the ownership of man and the ownership of labor could, as the years went by, develop principles of democracy, international duty, or meet high-mindedly the problems of social improvement and reconstruction as they arose." The abolition movement was "intimately associated not only logically, but by historical attachments, with the desire of the present day to attempt the establishment of a world-peace on decent and self-respecting international conduct, on a recognition of liberty and freedom from malicious assault by the strong upon the weak." The Civil War was not merely a trying of conclusions by fundamentally opposed economic interests. It was a struggle of developing democracy.

Coming to present movements and tendencies in American thought and life, Professor McLaughlin follows Lord Bryce in pointing out that written constitutions were originally demanded by liberals who sought to safeguard liberty, but that these same constitutions are now maintained by conservative interests for the protection of property. "It may be," he says, "that, in time to come, the people will demand that written constitutions, as far as they restrain governmental authority, be scrapped altogether; it may be that the courts will be deprived of the job of passing on the question as to whether legislation is in accord with a constitution superior to ordinary laws."

Americanization based on fear or a desire to exploit a culture of our own, the author deplores. "Democracy without community in things of the spirit is gross, material, and nevertheless unreal." Likewise it is impossible to be "inwardly democratic and outwardly autocratic." . . . "As Germany attempted to play the role of the autocrat because the nation was permeated with the philosophy of autocracy, America must play the democrat if she is filled with the spirit and the philosophy of democracy."

Americans by Adoption: Brief biographies of nine great American citizens born in foreign lands.

William Allan Nellson, President of Smith College, who writes the introduction, feels that the title might better be "Americans By Choice," since these men deliberately chose this land because of the broad opportunities it offered. By Joseph Husband. Boston: The Atlantic Monthly Press. Illustrated. 153 pp.

The Labor Situation in Great Britain and France: Report of the Commission on Foreign Inquiry, of the National Civic Federation. New York: E. P. Dutton & Company. 1919. 433 pp.

The Descent of Bolshevism: A brief account of the revolts against the tyranny of inequality, from the fifth century, in Persia, down to the present. By Ameen Rihani. Boston: The Stratford Co. 62 pp.

God Unknown: A Study of the Address of St. Paul at Athens. An interpretation of the great speech of St. Paul in terms of the ideas about religion most familiar to college students today. Developed from addresses at Columbia and Indiana Universities. By Charles Sears Baldwin. Milwaukee: Morehouse Publishing Company. 61 pp. \$1.00.

Korea's Fight for Freedom: An account of the Korean uprising and the brutalities practiced by the Japanese. By F. A. McKenzie, author of "The Tragedy of Korea." New York: Fleming H. Revell Company. 320 pp.

The Fighting Church: An appeal for the revival of the crusading spirit in the church and a positive rather than a negative attitude toward Christianity and our obligations and mission as Christians. By Rev. G. Ashton Oldham, B. D. Milwaukee: Morehouse Publishing Co. 97 pp.

Export Problems of the United States. Vol. II: Papers read before the Tenth Annual Convention of the American Manufacturers Export Association. Edited by Frank Van Leer, Jr. Issued by the American Manufacturers Export Association. 372 pp. 1919.

Guide to Zionism: Intended primarily as a text book for study groups. By Jessie E. Sampter. Published by the Zionist Organization of America, New York. 262 pp.

History of the New England Society of Charleston, S. C. 1819-1919: An account of the second oldest New England Society in existence, which, besides being a history of the benevolent and charitable works of the society, reveals the thoughts, customs, manners and speech of that community during the past hundred years. Illustrated from old prints. By William Way, Ninth President of the Society. Published by the Society. 307 pp.

The Six-Hour Shift and Industrial Efficiency: A thoughtful discussion of co-partnership as a means of overcoming the indifference of the workers, which is the greatest present handicap to industrial efficiency. Based on the actual experience of a successful employer. By Lord Leverhulme, with an introduction by Henry R. Seager. New York: Henry Holt and Company. 1920. 265 pp.

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